



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# ANCIENT LITERARY SOURCES OF THE HISTORY OF THE FORMATIVE ARTS AMONG THE GREEKS.

(Continued from page 23.)

## II. *The Idæan Daktyles.*

### COMMENTARY B.



RHEA, THE GREAT GODDESS.

THE Daktyles (from the Greek δάκτυλος, a finger) evidently personify the fingers of those human hands which first found iron in Crete, and fashioned it into implements useful to man. "Wild of mood and difficult of access," these reputed sorcerers and magicians lived on the wooded slopes of Mount Ida, and, working through the night before their glowing furnaces, whose lurid glare lit up the dark ravines around, seemed like evil spirits. Some have supposed that the name by which they are known came from their alleged application of the poetic measure called the daktyl to the song and the dance. Very possibly, however, the poetic measure was itself suggested by the rhythmic beat of the hammer falling upon the anvil in recurring cadence of one long and two short strokes, and took its name from them, instead of they from it.<sup>1</sup> As discoverers of time and tune, which sprang from their craft, they are connected with music, and are said to have taught the divine art to Paris, as Cheiron the centaur taught it to Achilles.<sup>2</sup> The epithets of "great" and "proud," applied by Apollonios to two of the three original Daktyles (Text 28), Damnameneus the hammerer, Kelmis the smelter, and Akmon the anvil, show that they were not reputed dwarfs, like the German *Kobolde*, but men of mighty thews and sinews. From being three in number, they successively increased to five (one hand), ten (two hands), fifty-two, and one hundred, whose division into right and left, male and female, auspicious and unlucky, is specified in the subjoined extracts. These tell of their friendly offices to Rhea, the great goddess of Mount Ida, sister and wife of Kronos, over whom they watched, when she was concealed in a woody cavern at Lyktos in Crete by her parents, Ouranos and Gaia, that she might give birth to Zeus, and save him from the devouring jaws of his father Kronos.

### TEXTS RELATING TO THE IDÆAN DAKTYLES.

27. *Apollonios Rhodios, Argonautica*, A. 1126, seq. (Titias and Kyllenos.<sup>1</sup>) Idæan Daktyles, Cretans, who alone are called the Fate-controllers of cities, and colleagues of the Idæan mother.

<sup>1</sup> Titias and Kyllenos seem, like Herakles, Paionios, &c., to have been healing divinities rather than Idæan Daktyles, as stated by Apollonios.

28. *Ibid.*, A. 1129. Idæan Daktyles. They say that these are six and five in number, the males (on the)

<sup>1</sup> Jomard's *Système métrique des anciens Egyptiens*.

<sup>2</sup> Preller, *Griechische Mythologie*, Vol. I. p. 519.

right hand and the females (on the) left.<sup>1</sup> Pherekydes speaks of twenty (on the) right (i. e. unlucky) and thirty-two (on the) left (propitious).<sup>2</sup> They were magicians and sorcerers, and are said to have been the first workers of iron, and in mines. They took their name from Mother Ida, the left ones, as Pherekydes says, being magicians, and the right, breakers of charms. According to Hellanikos, they were called Idæan Daktyles because, having fallen in with Rhea within Mount Ida, they gave her their right hands, and touched her with their fingers. Mnaseas says, in his first book about Asia, that they took the name of Idæan Daktyles from their father, Daktylos, and their mother, Ida. And the author of the *Phoronis* writes thus : —

There the Idæan magicians,  
Phrygian wild men, dwelt,  
Kelmis, the great Damnameneus, and the proud Akmon,  
Skilful-handed servants of the mountain nymph Adrasteia,<sup>3</sup> (they)  
Who first discovered the art of the crafty Hephaistos  
In the woody ravines ; the black iron, they did  
Thrust it into the fire, and shaped their work with skill.

<sup>1</sup> Preller (*Gr. Myth.*, Vol. I. p. 518) says the Daktyles were counted to be five or ten in number, according to the number of fingers on one or both hands, the daktyls or fingers of the right hand being distinguished as male, and those of the left hand as female.

<sup>2</sup> This means that the Daktyles to the right (the males) busied themselves in breaking the spell cast by those on the left (the females). The Greeks attached the idea of ill luck to the left, which the Romans attached to the right, because the latter, in taking note of auguries turned to the south, and thus had the east on the left and the west on the right, while the former faced the north. See Livy, I. 18, and Forcellini's *Lexicon*, article *lævus*. The left was, however, sometimes regarded as unlucky. Thus Horace, in a valedictory ode to a friend departing on a journey, expresses his wish that he may not be hindered by any such evil chance as the flying by of a magpie or a crow on his left hand : —

"Teque nec lævus vetet ire picus  
Nec vaga cornix." (*Car. Lib. III. Od. 27. 15.*)

The adjective *sinister* in Latin, as in English, not only means the left, but of evil import.

<sup>3</sup> Adrasteia was a Cretan nymph, to whom Rhea intrusted the infant Zeus to be reared in the Diktæan grotto.

29. *Commentary on the Argonautica of Apollon. Rhod.*, Arg. A. 1126. Concerning those who are called Idæan Daktyles, they say that they were the first attendants upon the Mother of the Gods (Rhea), and according to Maiandrios, when the Milesians sacrificed to Rhea they first made an offering to Titias and Kyllenos. These are the chiefs of the Idæan Daktyles, and colleagues of the Mother of the Gods, &c. . . . Sophokles speaks of them as Phrygians, in the *Κωφοί*, (deaf ?) satyrs.

30. *Strabo*, X., ch. xxii. p. 406 (ed. Didot). Some say that the first settlers about the slopes of Mount Ida were called Idæan Daktyles, for the lowest parts of mountains are called their feet, and the highest their heads ; therefore the single peaks of the Idæan range (all of which are consecrated to the Mother of the Gods) are called Idæan Daktyles, that is, fingers. Sophokles thinks that originally they were five males, who first found and worked iron, and discovered many things useful in life ; that they had five sisters ; and that they were called Daktyles on account of their number. Different people tell different stories about them, adding uncertainties to uncertainties, both as to their number and their names. Among the names mentioned are Kelmis, and Damnameneus, and Herakles, and Akmon. Some regard them as natives of Mount Ida, others as foreigners ; but all agree that they first worked iron at Mount Ida, that they were magicians, and attendants upon the Mother of the Gods, and that they dwelt near the Phrygian Mount Ida, calling the Troad Phrygia, because, when Troy was destroyed, the Phrygians occupied it.<sup>1</sup>

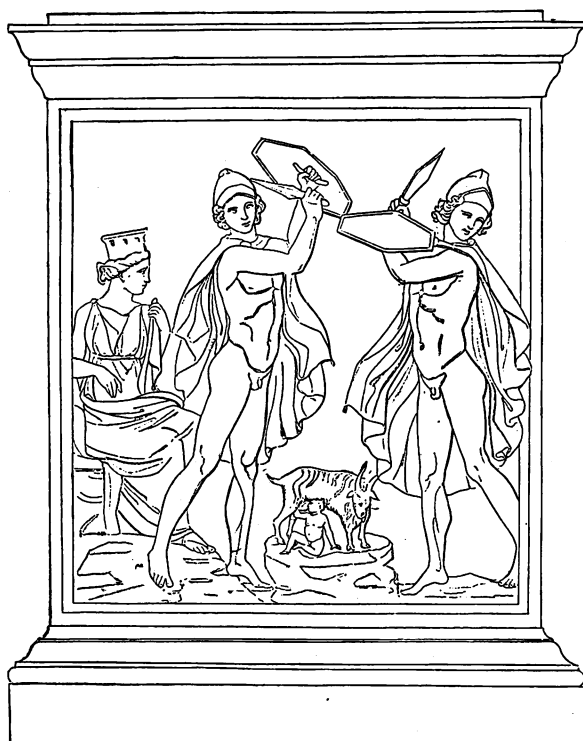
<sup>1</sup> The northern portion of the Troad is called Phrygia Hellespontica.

31. *Flavius Clemens Alexandrinus, Miscellanies (Stromateis)*, I. 362 (ed. Potter). Kelmis and Damnameneus were the first Idæan Daktyles who found iron in Cyprus ; but another Idæan discovered the art of alloying bronze (*χαλκός*<sup>1</sup>), — according to Hesiod, a Scythian.

<sup>1</sup> The word *κρᾶσις*, mixture, applied in the text to *χαλκός*, shows that it does not mean copper, as interpreted by Mr. Gladstone (*Juventus Mundi*), but a compound metal such as bronze (i. e. copper and tin), or brass (i. e. copper and zinc). In Butcher's prose translation of the *Odyssey*, *Χαλκός* is always rendered bronze.

32. *Zenobios, Proverbs*, IV. 80 (Leutsch., p. 106). "A Kelmis in iron-work." This proverb is applied to those who have exceeding faith in themselves that they have been born (are) strong and invincible. For Kelmis, one of the Idæan Daktyles, having been insolent to Mother Rhea, and not having received her kindly, was slain by his brothers on Mount Ida, whence comes the hardest iron. . . . Sophokles makes mention of this story in his *Κωφοί*, the (deaf ?) satyrs.

33. *Marm. Par.*, I. 1. 22 (*Fragments of Greek Historians*, ed. Müller, I. 544). From the time when Minos the first (king) ruled over Crete, and dwelt in Kydonia, and iron was also found in (Mount) Ida, the dis-



RHEA, THE INFANT ZEUS, AND KURETES.  
FROM AN ARA OF THE CAPITOLINE MUSEUM.

coverers being the Idæan Daktyles, Kelmis, and Damnameneus, and Akmon, (who lived) in the year 1168, when Pandion was the ruler of the Athenians.<sup>1</sup>

<sup>1</sup> Pandion, son of Kekrops and Metiadousa, was king of Athens B. C. 1432. The Chronicle of Paros places the discovery of iron during his reign. *Marmor. Oxon.*, Epoch XI. Creuzer, *Religions de l'Antiquité*, Fr. Tr., by J. D. Guigniaut, Vol. II. Part I. Book V. ch. II, p. 277.

34. *Diodorus Siculus*, V. 64. These, who were called Idæan Daktyles, are the first who, according to tradition, inhabited the island of Crete, about Mount Ida. Some say that they were one hundred in number, others ten only, so called from the number of the fingers. Some, and among them Ephoros, relate that the Idæan Daktyles dwelt about Mount Ida in Phrygia, but that they crossed over to Europe with Mygdon.<sup>1</sup> These Idæan Daktyles, then in Crete, are said to have discovered the use of fire, and the nature of bronze and of iron, about (Mount) Berekyntos in the Apteræan country, as also the process of working metals, and, on account of this great benefit to the human race, to have been rewarded with immortal honors.

<sup>1</sup> Son of Akmon, a Phrygian king, who fought with Atreus and Priam against the Amazons. *Iliad*, III. 186.

35. *Ibid.*, XVII. 9. 3. He (Memnon of Rhodes) therefore advanced with this great number of soldiers to

Mount Ida. This mountain, . . . which surpasses all other mountains on the Hellespont (in height), has a sacred cavern about half-way up. It was in this cavern, according to tradition, that the Idæan Daktyles were born, who learned the art of shaping iron, in which they were the first, from the Mother of the Gods.

36. *Pollux, Onomastikon*, II. 156. Some people say that the Idæan Daktyles were so called on account of their number, being five, and some that it was because they assisted Rhea in every way, as the fingers of the hand are makers and inventors of all things.

37. *Etym. Magn.*, V. Ἰδαῖοι. The Idæan Daktyles, Cretans, &c., are ten in number; therefore, they were called Daktyles, from (the number) of the fingers; or, &c. They were designated as Idæans because they were natives of Mount Ida in the island of Crete.

38. *Plin. Nat. Hist.*, VII. 197. Aristotle says that Lydos the Scythian<sup>1</sup> taught men how to fuse and temper bronze (see note to Text 31);<sup>2</sup> Theophrastos ascribes the invention to Delas the Phrygian; some say that the Chalybes discovered how to make bronze; others, the Kyklopes; Hesiod, that those who in Crete are called Idæan Daktyles discovered iron.

<sup>1</sup> Lydos, the mythic ancestor of the Lydians, son of Atys and Kallithea, is perhaps here referred to.

<sup>2</sup> The Latin word *as*, used by Pliny, probably means bronze, and corresponds to the Greek χαλκός. It can hardly mean brass, as, with few exceptions, such ancient objects of metal as have been subjected to analysis show traces of tin, but not of zinc.

39. *Cicero, De Natura Deorum*, III. 16. (Hercules<sup>1</sup>) is the third of the Idæan Daktyles, who is worshipped with the same sacrifices as those offered to the dead.

<sup>1</sup> The Idæan Herakles, who lived long before his Greek namesake and imitator, was the reputed founder of the Olympic Games. He was regarded as a magician, and funeral sacrifices were offered to him. He is perhaps to be identified with the Phenician Herakles, who in all maritime places is Melkarth.

CHARLES C. PERKINS.

(To be continued.)